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## Our Pulpit.

## THE CHRISTIAN AS CITIZEN.

A SERMON BY REV. O. L. HAILEY, PASTOR OF THE MISSIONARY BAPTIST CHURCH, ABERDEEN, MISS.

"Only let your conversation be as it becometh the gospel of Christ."—Phil. 1:27. "Therefore, therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."—Matt. 22:21. "The powers that be are ordained of God." Rom. 13:1.

"Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are given of God; and it is to obey God rather than man."—Acts 5:22.

"Ye are the salt of the earth—ye are the light of the world."—Matt. 5:13-14.

I address myself to-day to Christians, and those who sympathize with Christianity, and all those who desire the best things for themselves and their friends.

I do not presume to be able to discuss the subject of

THE CHRISTIAN AS CITIZEN

in his political relations and duties, with skill or completeness, as one having adequate knowledge. But having an earnest desire to see the right triumph, and good prevail; and believing that our manner of life, as citizens, of this commonwealth, does, and will greatly affect this, I would stimulate your attention to the subject. For I know that when good men soberly study practical questions, there will be something result from it for the common good of all. Then I ask your attention, not to a political speech, but to a little plain talk on a very vital question:

OUR CITIZENSHIP VIEWED FROM A CHRISTIAN STANDPOINT.

Society is a conception of the Divine mind. God gave it to men for a wise and good purpose, that it might secure the best ends for their own temporal and eternal welfare. I assume that this is true without pausing to discuss it. I also, assume another proposition—that every one who shares the benefits of society and claims its protection, is amenable to society for his share of support, whether he be defense in time of danger, defraying the expenses of the governmental machinery, or the discharging its moral and social obligations.

“Whoever, then, refuses the legitimate demands of society, is unworthy of its privileges, and ought to be denied them.” This law society recognizes, and has undertaken to enforce it by legislation in the civil and military departments, and in some of the moral. There are subjects so fragile, or delicate or undefined, that gross and formal legislation has not undertaken to regulate it. Its rude handshake refrained from touching the more delicate crystals. Some of these finer requirements are met by the unwritten law. But it is within this sphere that the morality which is the odor of Christianity is to manifest itself.

In the sphere of morals, there has been legislation only upon the more marked features. It has struck out the coarser lines. It is the coarse filter for society. And in between these lines of the net, there is a wide range for conduct of various grades. And sometimes the net-work of the law is so loose, or its guardians so careless that offenders, violating it with impunity, have grown bold in their wickedness, and have trampled upon the rights of the better part of society, or upon the more helpless part.

But, as we have said, it is partly without the limits of legislation that Christianity comes in to regulate the interests of society. It is here that this moral fitness, which prepares men for eternity touches the earthly interests of society. And we being both citizen and Christian, here our two interests meet and mutually strengthen each other. We are citizens of earth and citizens of Heaven, for, says the writer of this epistle, “our citizenship is in Heaven.”—Phil. 3:20. And our text exhorts, to “let your citizenship be in Heaven, for it is there that you are to be as it becomes the gospel of Christ.” This citizenship must refer to our manner of life here. So here is the basis of the remarks of this hour. It is this, that as Christians, we are members of this commonwealth. We take our places in all the phases of society. But when we get beyond the written regulations our obligations become distinctively moral.

And while we are to share all the other rights and amenities of citizens, obey all its laws, and support all its wholesome institutions; yet our peculiarity as Christian citizens become more distinctly marked when we get beyond the rigid prescriptions of government. The world, and the movements and undertakings of men upon it are God's object-lessons, by which He would teach men His will and purpose. History is the voice of Providence explaining these object-lessons, and men are the pupils in this recitation. If this be true, suppose we apply the analogy to the present lesson. Here is the skillful teacher, who has gone through with much of the explanation in detail, and at the close of the recitation, gives a summing-up, a sort of generalization, preparatory to dismissing the class, or taking them into a higher study. What a stupendous lesson! The recitation room is the Western Hemisphere; the chart upon the wall is North America; the light upon the chart is the concentrated

GAMBELL & WHARTON, Proprietors.

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CLINTON, MISS., THURSDAY, JUNE 4, 1885.

NO. 18

# BAPTIST RECORD.

DN B229rc

## Baptist Record

TO ADVERTISERS.

A limited number of select advertisement will be admitted into our columns, but no humbug will be admitted at any price, if we know it. If one gets in, it will be promptly exposed, when discovered.

The average circulation of the BAPTIST RECORD for more than two years has been between 3,500 and 4,000; it is, therefore, the best weekly advertising medium in Mississippi and, fourth, no advertising will be done on special terms. Terms will be made reasonable to advertisers of good standing. For rates address BAPTIST RECORD, Clinton, Miss.

VOL. IX.

rays of six thousand years experience, fishing, playing, blazing upon it. The gallery is full of angel spectators, while from the room on the East, comes the noise of help, but entails upon them a heavy burden—the discontented rumble of the machinery of war.

We Americans are the learners, and I fancy we will have to be very attentive, or else lose the lesson, for there is no time given to erase errors or correct mistakes. How imperative that we learn as fast, and well as learners can! We may be like the cadets in England's Naval institutions just now. The government has ordered the course of study shortened, so that they may be soon come to the command of our ships.

We scarcely know which to admire most, the wisdom of God's hand, or so long concealed this western world beyond the sea, or His Providence that discovered and people it as He did. When the flood-gates of the East were opened, and the pathway across the seas had been pointed out, the multitudes rushed in from various quarters, bringing their various notions about life and liberty, and all their conflicting tastes and preferences. So, this last experiment is both more difficult and on a larger scale than any previous one has been, and as this is an experiment on so broad a scale, I am persuaded that he whose horizon of vision embraces only a few years, or a small territory, will not read wisely, nor formulate proper conclusions. Feeling my incompetency to do this, I should like, by a few short removes, come down to our present situation, and speak more particularly of it.

To fall back upon the oft-repeated figure (but for which many a speech would have been wrecked), and in which this country is compared to a ship, I should like to observe that she is sweeping down the ages with a grand flourish; all her steamers are grand flying; the drum beats, and the whole government is gone on an excursion—sight seeing. It is the

GREAT EASTERN IN WESTERN WATERS; and her sailors are bewildered by the novelties about them. We sometimes run amazingly near the rocks. If there was not an alwise Pilot at the wheel, we certainly would go down amid the most magnificent spectacle of rain that has ever been exhibited to the world; and the newspapers would flaunt the head-lines,

GREAT DISASTERS RESULTING FROM INEXPERIENCE AND CARELESS MANAGEMENT.

All the rules would be turned and the whole paper—The Chronicle of the Ages—would go into mourning. Under the head of “Casualties,” would be the death of the world's last effort at self-government of a free people.

The convention ought to represent the will of the people, since they have no voice back of it. If it does so, well; if it is the informal machine of a few by which they torture every candidate into sworn allegiance to their corrupt purposes, and so hood-wink the law that it is only a weakly, sickly sort of religion that gets sold in office. Let no one who is afflicted with that kind of religion seek office, for at the present it is not wholesome. You know none of our officers can afford to sleep in our Court-house. It is sure to make them sick. They can scarcely stand it through the day.

Now suppose we briefly refer to some objectionable things attendant upon office-seeking. The way of getting into office is so complicated now—it has so many back stairways, and anti-chambers, and pass-words—yes, and bottles; and banks and big bears that it takes a brave man to run the gauntlet. When the canvassing machinery starts, there is such a dust that you can't see very clearly till the whole thing resolves itself into a CONVENTION.

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# Baptist Record

J. B. GAMBRELL, } EDITORS.  
GEO. WHARTON, }

CLINTON, MISS.  
Thursday, - June 4, 1885

## Editorial.

Receipts—Henceforth, subs ribers will find their receipt folded in their paper. Please preserve it for reference.

### NOTES AND COMMENTS.

How many will send us a club for the Record?

The RECORD from now till the end of the volume for one dollar.

Elder T. D. Bush responds to Brother Ball's appeal to work for the RECORD.

Remember that we will send the RECORD till the close of the volume for one dollar. Send quick.

Rev. E. A. Taylor, Knoxville, Tenn., has been quite ill, but is now better.

Wake Forest College has an endowment of over one hundred thousand dollars.

The Baltimore Baptist churches, black and white, have had nine hundred accessions since January last.

Avail yourself of our extra offer. Remember that you lose one copy each week that you defer the matter.

One dollar brings you the RECORD for thirty-two weeks, if you subscribe in time for the next issue.

The wife of a drunkard is the most abused creature in the world.—J. D. BARTON.

The Vicksburg Post says evangelist Penn made a profound impression on that city.

I want the Bible to be sent to the smoke of every chimney in this world.—T. M. MERCHANT.

There is a higher work for preachers than manual labor. Souls are worth more than cotton.—L. R. BURKE.

I'm going to be a prohibitionist, not a prohibitionist, and I think I'll be a prohibitionist.—J. D. BARTON.

Elder J. T. Freeman has returned to his home at Starkville and is now ready for work with the church.

No Georgian was allowed to preach, though some of them did eat at the first table when it came to speaking. This was courteous and right.

China has 400,000,000 inhabitants; the Hindoo empire, 175,000,000; the Turkish Empire, about 50,000,000. These are the three great centres of heathendom.

Our thanks are due President Frazer for an invitation to attend the commencement exercises of that excellent school—Judson Female Institute.

Brother Lamar, of Memphis, commenced a revival service with Elder Christian, at Chattanooga, but was taken sick and had to leave.

See our extra offer to send the RECORD from now till the end of the volume for one dollar. From this issue, you will receive thirty-two copies for one dollar.

Fifteen new foreign missions were sent out last year by our Southern Baptist Convention. Over eighty thousand dollars were spent by it in foreign fields.

Sister Miller, of Natchez, sending a list of names with the money, says: "Since you are working for the Board, I concluded to work for you some." That is like her.

Will not every pastor bring our dollar offer before his people, and send in new names? Several have done so already. It is a good chance to help us and the brethren.

Our Mexican brethren who were at the Convention, say that we ought not to use tobacco. How many think they are right? We give one vote for that side of the question.

We extend our thanks to Bro. Hartfield for the letter which contains the items of interest from the Convention, found in this week's paper.

There was some cheerful giving at the Convention to our Mexican mission, Dr. Yates' work in China, and the Valence street mission in New Orleans. What more worthy objects could have been found.

It is said that English Baptists with a membership of about three hundred thousand, last year raised three hundred and thirty-five thousand dollars for Foreign Missions.

A postal card is before us on which an intelligent man has written the following sentence: "I have no use for papers at all, and never read them."—BAPTIST COURIER. A deplorable case indeed.

I am in the midst of a good meeting here. Twenty-five up for prayer last night; one baptized yesterday, more to follow. Falling of help, am alone.—GARVIN CHASAIN, Columbia, May 18.

Our one dollar offer is to send the RECORD from now to the end of the volume for one dollar. This will be thirty-three copies counting this issue, thirty-two next week and so on. Remember, every week you wait, you lose one copy of the paper.

Victor Hugo died on the 23d. His last words were, "Adieu Jeanne, adieu," to his favorite grand-daughter. A storm was raging without, while the spirit of the poet passed away.

Brother T. L. Talbert has been compelled, on account of failing health, to give up his work in Pensacola, Fla. His correspondents will address him at Grenada, Miss.

The crop reports are good as far as we hear in Mississippi. The river country, especially, has a more flattering promise than they have had for several years. Our State needs a good crop.

In the June number of the American Review there will be a discussion of the Catholic attitude towards our public schools. Both sides of the question will be presented.

We understand that the L. N. O. & T. Railroad have issued an order that no employee will be allowed to drink liquor. That is a move in the right direction. If this is enforced, we will always feel safer as we travel.

The Han. Wm. McMaster, a member of the Canadian Parliament, has given \$300,000 to the college bearing his name, and now he gives \$32,000 to another Baptist school. We feel proud of him as a Baptist.

You make me say the "old veteran" Andrews. Brother Reuben Jones is the veteran of "forty years ago." Brother Andrews had hardly commenced wearing pants then.—G. W. HARTFIELD. We stand corrected.

The church at Danville, Va., has just enjoyed a gracious revival, eighty-nine have united. Their pastor is Bro. Goodwin, formerly of Columbus, Miss. We rejoice with Bro. Goodwin in this encouragement in the Master's work.

Sister Johns, wife of Elder S. D. Johns, of Senatobia, died at her home, May 12th. She lived the life of the righteous, and died the death of the same. May God sustain his servant in this time of affliction. You have our sympathy.

I am pleased with the RECORD, but would be better pleased if more of our Louisiana brethren would write for it.—L. Woods, Liberty Hill, La. And so would we like it better. Brother Woods, Why do you not write, brethren.

Drs. McDonald, of Georgia, and Hatcher, of Virginia, are two of the speakers engaged before the American Baptist Publication Society Anniversary, at Saratoga, N. Y. We promise our Northern brethren something good in these two men.

Max Muller, the philologist, says that in two centuries the English language will be spoken by about 1,837,000,000, not more than 750,000,000 holding aloof. This shows the value of knowing our own language.

An ex-Federal soldier asked a colored man to give him a quarter of a dollar, because he had "fought and bled" to set the negro free. The negro said, "You did your duty, sah, but 'bout lending you dat quarter, I don't care to revive de bitter memories of de war."

We thank Elder E. Pace, of Summerville, for the interest taken in the RECORD. Brother Pace is one of the trust and best of men, and is, besides, a preacher of superior ability. There are some men we cannot help loving, and Bro. Pace is one.

The Reflector tells of a drug store in Tennessee, where the four-mile law is supposed to operate, that keeps a physician on hand to write out prescriptions for customers to obtain whisky at 5 cents apiece. Mr. Ogleby, our District Attorney, from Senatobia, ought to have this man to deal to him justice.

The Chicago University has been sold at public auction and purchased by the president of the insurance company, that held a mortgage on the property for \$275,000. No other bids were made. The Douglass heirs have given notice of their claim to the property, and will contest the title.

On account of increasing pastoral work, Dr. W. E. Hatcher has returned to his home at Starkville and is now ready for work with the church or our Foreign Missions.

According to the Religious Herald, the colored Baptists of Virginia number one hundred and sixty thousand. Two preachers in Richmond have six thousand members in their two churches. We do not know how many colored Baptists are in Mississippi, but their name is legion, not far from the above number, possibly more. We know of one country neighborhood, where in about eight miles square, there live over two thousand. At the colored Baptist State Convention, of Virginia, an enthusiastic brother said: "All who are taking a Baptist paper hold up your hands." Up rose a number. Then the editor of their paper rose and said: "Now let all who pay for their papers hold up their hands." Not so many hands.

FACTS, FAITH, FEELING.

In our religious experience, it is very easy to make mistakes. In perhaps nothing do we more completely change the natural order of things than when we reverse the order of the above words, i.e., make it Feeling, Faith, and Facts. We begin at the wrong end. We vainly seek much at getting our feelings all right. We do not sit down quietly and resolve the facts in the case, let faith take hold of them, and then finally have the

them right, and then we are satisfied. Hence it is that our stability and power is so often shaken, because they vary as our feelings vary.

Now, it is a great thing to feel all right, but it is a much better thing to be all right. Our Christian experience would not only be more stable, but richer and more fruitful, if, instead of taking our feelings that are as variable and shifting as the winds as our guide, we would let our faith lead. In worldly matters, we are very suspicious of people who make their feelings their guiding star. We see them to-day, the earth is filled with songs of birds and fragrance of roses; the next day, the air is laden with funeral chants and pregnant with foul odors. They are unstable as water. We pity them, and would do them good. So it is in the Christian life. Here is a man who is trying to hug up his feelings and keep them right, but he is not building up a strong and noble faith that steadily points him towards the goal. The truth for us all to see is that our religion is based upon facts, and it is the faith in these facts that enlightens the mind and strengthens the soul. Take one line of thought:

"Jesus Christ came to seek and to save the lost." This is the fact. "I am one of the lost, therefore he saves me." This is the faith, and the feeling flows easily, and fills the soul with joy. Now, the practical lesson is this: Cultivate your feelings less, and your faith more. Begin with the facts. Let your faith hold upon them, and then your feelings will regulate them.

The Journal and Messenger gives some statistics of church and the attendance. It was estimated that the two hundred and twelve churches of Cincinnati averaged two hundred and sixty-five attendants to the morning services of each church, making a total of fifty-six thousand three hundred and ninety-two. The six theatres had an average of fourteen each, total eight thousand three hundred.

Some editor told a company at Augusta, how and for what intent the Jeter-Gambrell discussion was brought about. The Herald publishes the statement, but does not endorse it. We are reminded of a saying of Josh Billings, "It is better not to know so much, than to know so much that is not true." If it ever becomes a matter of public interest, we may tell just how it was.

The people of Winona are enjoying a prolonged and general revival. Last year they rose up in the might of true citizenship and put away from them the saloons. Now they are reaping a great blessing. Over a hundred people have been added to the church. The Baptists have had a good share, and many of the addition have been strong. Sunday week two ex-Methodists united, one with the Baptist and one with the Methodist. Dr. Zealy is working and succeeding.

On the first page is a sermon preached in Aberdeen before a large audience, many of whom were prominent citizens. The subject is one deserving of far more attention than it gets. We take the liberty to insist that every reader of the RECORD will read the sermon through, and then decide upon a course of action in the fear of God. After reading yourself, lend the paper to your neighbors. Is it not time Christians were withdrawing support from men and parties too, when they lend themselves to corruption? Now is the time to do our duty. The Christian people of this land have only to take a stand for cleanliness in politics, and there will be a revolution, sure, deep and widespread.

A writer in the New Orleans Christian Advocate, is calling for an investigation of the number of Methodist ministers who are unemployed as preachers. In this connection he utters these words which are worth weighing. "It is a fact too well known to need proof that when a preacher does not preach he does worse." As with Sam Jones, he had to preach or lose his religion, so an unemployed preacher, as a rule, (the only exception is in case of personal disability,) becomes cold and spiritless and eventually backslides. A backslidden ministry is not only powerless for good, but often proves one of the most potent parties of evil known to church or society.

According to the Religious Herald, the colored Baptists of Virginia number one hundred and sixty thousand. Two preachers in Richmond have six thousand members in their two churches. We do not know how many colored Baptists are in Mississippi, but their name is legion, not far from the above number, possibly more. We know of one country neighborhood, where in about eight miles square, there live over two thousand. At the colored Baptist State Convention, of Virginia, an enthusiastic brother said: "All who are taking a Baptist paper hold up your hands." Up rose a number. Then the editor of their paper rose and said: "Now let all who pay for their papers hold up their hands." Not so many hands.

FACTS, FAITH, FEELING.

We hear a great deal in this day about the liberal spirit that ought to pervade the religious denominations towards others who differ with them. It is accounted a high compliment with some to have it said of them, "How liberal in views, how catholic and broad."

Now there is a charity that graces any character, and a breadth of view and depth of sympathy that become any Christian man. But much that passes current is not genuine. It is so easy to prate about a spirit of liberality, when there is nothing of the kind in question.

Let the ground-work, the basis of all action be faith, and then open your hearts to the sweet emotions, unalloyed feelings that will be sure to come. Let the order be Facts, Faith, Feeling.

IS IT GENUINE?

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Now there is a charity that graces any character, and a breadth of view and depth of sympathy that become any Christian man. But much that passes current is not genuine. It is so easy to prate about a spirit of liberality, when there is nothing of the kind in question.

Is it genuine charity that sees a man in fault, that knows that he is pursuing a policy that is hurtful and wrong, and yet forbears to tell

him of it? Does it accord with the injunction of the Apostle, "If a man be overtaken in a fault, ye which are spiritually minded restore such an one?"

It cannot be right that we should see a brother in error, and yet refuse to enlighten him.

The men who talk the most about their broad charity, are frequently the men who have the smallest quantity of the genuine article. The cry is continually raised, "Peace, peace, when there is no peace." Much skin to the bone for the man for Vicksburg." Let us take courage, too, brethren, and not abandon those places where the Baptist cause is weak. In many cases, it is like casting bread upon the waters, which shall be found after many days. In a few years, Vicksburg may not only sustain her own work, but more than give back all that the Board has contributed toward her support. When Maj. Penn went to Vicksburg, he said that with God's blessing he did not want to leave until the church was self-supporting. He is now in Jackson. Pastor Sproles has been doing good and faithful sowing. Let us pray the Lord that he may now reap a precious harvest.

WORDS AND WORKS.

In this column, from now till the Convention, will be reported weekly the good words and good works from the field. We desire news from every part of the field, and all money received will be acknowledged, even to a nickel. Keep your eye on this column.

I write these notes from Rienzi: Wednesday of last week, I left home to see the brethren in the North-east part of the State. One day was spent with Brethren Nossinger and Vanlandingham in West Point. The situation in the Columbus Association was talked over, and they said Columbus will meet her pledges. That was what Paul said that he aimed "to be everything to everybody," it was with a far different meaning from this. Who was more forcible in denouncing error than the Apostle? He was plain and outspoken against every vice and error. If we ever expect to win the world from its dark ways, we will not do it by walking with them in their darkness, but by letting the light of the gospel shine upon their pathway. The only successful way of opposing darkness is, with light. The old adage "Fight the Devil with fire," may have a sense in "which it is true; but the Devil is more at home in that element than you are, and you are likely to get worsted. The attitude of the Lord towards sinners, should teach us how to deal with them. He loves the sinner but not his sins. Our attitude to all men who are in error should be the same. Mr. Spurgeon has, somewhere, given utterance to this thought, that his experience had taught him one thing; namely: They will not be morbid, or out of tune. They will be in sweet harmony with the teachings of the blessed word. Oh, brother, let your faith guide, and then nothing can shake you. Your spiritual feelings will sympathize with your state of body and mind.

The sublimest picture on earth is that of a man who, in the midst of all life's adverse gales and discouraging circumstances, can fix his faith firmly upon something beyond the tumult and strife, and calmly go on. He is the man to whom men bow in reverence. And much happier such a life! What a sweet tonic in this couplet: "I had rather walk with God in the darkness than walk alone in the light." There is a point midway in the waters, where the shock of the storm above is not felt. There is a depth in the earth upon which we tread, where the sun's warmth or the winter's cold reaches not, and there all the year round the heat is the same. We need something upon which we can stay our restless spirits and calm our troubled hearts. Look away from self. Fix your eye upon Christ. He is the great fact. Let your faith grapple with firm grasp upon the eternal verities of God's word, and then your heart shall be like a lake land-locked in the mountain fastnesses. The wild winds are raging without, but, protected by the mountain's sides, there is scarce a ripple in its water.

Now, what attitude should we BAPTISTS assume, both towards the errors of other denominations and the errors of the world? Why, clearly we should manifest a spirit of love. Love does so win a man to another. If we are persuaded that a man loves us, there are few right things that he cannot get us to do. Our love should be so strong to a man that we should endeavor, if he be in error, to show him his error; if he be in darkness, to let our light shine in and dispel that darkness. It is a weakly sentimental charity (if it be that at all), which prompts us to condole a man in error for the sake of his good will, or thinking thereby to lead him to truth. It becomes no man to be presumptuous, but still it becomes him as little to see a man in darkness and refuse to give him all the light he can.

We have known something of Prof. Gibson's school, at Rienzi, for years, but we had not thought to find such an institution as actually exists. It is a mixed school, which is all the better. Three large buildings greeted our eyes. The main school building is unique, being constructed so that the classes studying separately are all under the eye of the principal. The boarding arrangements are ample for a large number of pupils. Prof. Gibson was educated at the famous University of Virginia, and is devoted to his work. Our opinion is, that the work done is unusually thorough, and the spirit of the institution is excellent in tone. We know of no school more completely fulfilling its mission, and that without ostentation. The many young men and women young ladies we met made a very favorable impression on us, both for themselves and the school.

The brethren had been having a good time for two days before I got here. As soon as I stepped off the train, Captain Best, formerly sheriff of the county, arrested me, and carried me to Brother Curle's, a comrade in arms during the early sixties. Here rest and a good breakfast served with warm temperance sauce by Sister Curle—she is precisely right on the temperance question—made a good preparation for the day. A fine congregation met to hear and give. I did my best in the way of a sermon, and then came the collection—quiet, easy, religious—\$99 (\$57.90 cash) from the little Rienzi flock. That is one of the best collections I ever took in my life. Good, very good. I have seen the pastors of the Tishomingo Association now, and they will more than do what was asked of them. Skinner, Berry, Henderson, Smith, Berry, Piker, Taylor, good men, all, they will bring it to pass, by God's help.

THE VICKSBURG HERALD speaks in very high terms of the meeting held by Maj. Penn in that city. It says that he has done more good than any other man who ever visited Vicksburg, and places the conversations at one hundred and twenty-five. From a private letter from Mr. Wm. Mengel, we clip the following item of interest from the same field:

"Last night the church held a business meeting to determine

hopeful indeed. The church has, since I have been pastor, given \$75 for missions, bought an organ worth \$120, and paid my salary every month. Its manager, Brother M. W. Buckley, is one of the rising young men of Mississippi. Ordained a deacon when very young, he has displayed a regard for the duties of his office, and a degree of development which is very rare for one of his age and which promises great things for his church.

He is liberal with his time and means, and God is prospering him in temporal things. He has recently extended his mercantile business to Kosciusko, where he has a large store in connection with his cousin, under the firm name of M. L. Buckley & Co. These young men will merit the patronage of all who will try them, and I would especially recommend them to the confidence of the many Baptists of that favored country. We will be glad to have you call on us.

L. E. HALL.

May 30th, 1885.

Mississippi Baptist State Convention.

This body is to meet at Aberdeen on Friday, July 21st, 1885. We hope to present free enter-tainment for all delegates and visitors who make the Convention the object of their coming. We desire the presence of the ladies who have labored with us in the gospel. It will greatly help us if all who expect to come will notify the committee of their purpose, at least by July 1st. Postal cards will be sent out about the 15th, informing delegates of their assignment. We will hold ourselves responsible to entertain only those who notify us, but will do the best we can for all who may come. Allow me to urge our friends not to disregard this notice, for while a matter of small moment to you, it is one of great consequence to us. Address either O. L. HALEY, Ch'n-Com., or T. W. MORSE, Sec'y Com.

Vicksburg.

Our meeting closed last night. We have been greatly blessed in the visit of Mrs. Penn and Brother Cairns. The Lord met with and blessed his people. There were added to our church by letter and baptism forty-eight persons. Many others have gone to the Methodist church, and perhaps a few will go to the Presbyterians. At the close of our worship last evening, the whole congregation arose and expressed their sincere thanks to brethren Penn and Cairns for their earnest, able and efficient work, rendered in behalf of the cause of Christ in our city. I hear that our city police have already observed the improved moral condition of the city, and made public mention of the same. This is a result of the Lord, and most powerful argument for truth and for the religion of the Bible. I hope to send, at an early date, a report to our State mission Board that will rejoice the heart of every Mississippi Baptist.

Brethren Penn and Cairns left our city this morning to go to the Capitol of the State to aid pastor Sproules and church in a meeting. The prayers of this church follow them. May God abundantly bless them in their work.

R. A. COHON.

Vicksburg, May 28th.

Adams, Miss.

Allow me to thank you for your most timely and excellent article "Ought we to give the tenth of our income?" I have known men while in the service of Satan to bet from ten to twenty dollars on horse races, lose their money and long for another opportunity to do the same thing. I have known some to spend their money freely for the poisonous vices, swallow the gutters, be robbed of their money either by force or fraud, and long for another opportunity to do the same thing, and others that spend their money to promote the Devil's kingdom in hundreds of different ways and never think once of what it cost, them, seemingly. I have known some of those to profess Christ and then their minds run differently; they must economize, and they are sure to begin at the wrong place. Approach them in the interest of the spread of the kingdom of Christ, and "it takes too much money to run the machine," is about the first sound that greets your ear. "I am sick and tired of so much of the cry for money," said a brother to me not long since; "the Record is full of it." Well, give another dose. Some medicines do us the most good when they make us sick. Too many Christians use their religion as a means of economy.

J. C. FARRAR.

From Winona.

Some months ago, the saloons were closed in this place. Since that time, we have had a most orderly and prosperous community. Revellings have ceased; and the whisky fendi down away, and God is most graciously with this people.

Our church is enjoying a most precious summer time of spiritual growth and development. The spirit of earnest work for Jesus possesses our entire membership. Their tools are reclaiming wanderers and winning souls to Christ. They seem to be thoroughly alive to the demands of the times. I need not state that I am greatly encouraged—the bow of promise spans the future.

We have had no protracted meeting. The Methodists and Presbyterians have had some of their strong men here, and they have done the preaching for many weeks past. My work has been around the fire-sides of the people. From day to day, I have carried the gospel from house to house. I have found great pleasure in the work, and in this way, God has enabled me to accomplish much good.

Since my last communication, we have received nineteen addi-

tional members—in all, forty-four. This accession increases our strength not only in numbers but financially and spiritually. The brethren are now planning for the future. They are entertaining the thought of engaging all my time. I trust that this result may transpire. To consecrate the remaining years of my life to the one work of preaching Christ, is the height of my ambition. God is guiding and it is my highest delight to follow his guidance.

If you'd come to our city and spend a Sabbath with us, you might do much for the record. The people will be glad to see you.

J. T. ZEALY.

Louisiana Mission Field.

I am glad to report our Sabbath's service in Opelousas. It was the very first of the kind ever held there. A number of the grey-headed State officials and oldest citizens of the place were present.

The Sunday-school, too, is in a prosperous condition. One class of a dozen or more, is composed mostly of fathers and mothers, who, like their children, go to Sunday-school. Hon. G. Covington, a busy merchant, and I, was told another town, one of the most popular in the county, is the popular and efficient superintendent. No wonder they have a good Sunday-school, do you say? Certainly it is no wonder. But it is the wise builder that utilizes these potent influences.

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After stopping at several other places in the interest of "Public Education," in which we were much engaged, we resumed our daily work in the school room. E. D. MILLER.

Holly Springs, May 25.

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L. D. Greenlaw, Photographer—

Providence permitting—will be at Clinton on or about Friday 5th, June, for the purpose of making good looking pictures of the students, or any one else who may desire good pictures of themselves or friends.

Manual for Funerals.

For the U.S. & Parsons, containing twenty-one Burial Services adapted to different conditions of post-life, together with consolatory passages for ministering to the bereaved, and funeral records for records of funeral, etc. Compiled and edited by Lansing C. D. Foster, of the Green's Baptist church, Augusta, Ga., Atlanta, Georgia, A. P. SCOFIELD.

Weatherford, Texas.

At your request, I give you a reader a few brief "notes of travel," which, I trust, may be interesting and profitable.

On the night of May 4th, my wife and myself boarded a train on the U. S. and at 7 A. M., May 5th, we reached New Orleans, where we abode four days, eating and drinking (when we could) such things as were set before us, "takin' in" the World's Great Exposition, and places and objects of most interest in the city, notably amongs which was the United States Mint. With one day excepted—which was spent at Bro. J. T. Freeman's—we stopped at "Hotel Windsor" on account of its accessibility to the Exposition grounds and buildings.

Concerning the great Exposition, I will say it is immense and grand, and is well worth the time and money of any careful and systematic observer. We feel well paid for all outlay of time and money, and I would advise all who well can, it should be re-open in the fall, if they have not been, to go, and neither be in a hurry to "get through," nor unsystematic in their observations, and they will get value received for time and money. We met none of our New Orleans brethren, but it was certainly reported that visiting Baptists, for the most part, had done the cause an irreparable damage by their negligently attending at theatres, &c., even on the Sabbath, instead of attending the ministrations of the house of God. It is to be hoped, however, that the time past of their lives may have sufficed to have wrought the will of the Gentiles in banqueting, reveling, etc. (1st Peter, 4:3), and that they, or others, may hereafter, when there or elsewhere from home, at home, remember that the eye of God is upon them, and that for this all will bring them into judgment. At 9 P. M., May 8th, A. M., not being able to stand the visit to the state, took the north-bound train, for home, and thirty minutes later, I was on my way to Houston, Texas, which I reached Saturday, 9 A. M., and where I remained until Monday, sharing the hospitality of several friends, but, especially of Dr. Brakker, the popular pastor of the first church, to whose congregation it was my privilege to preach at 8 P. M., Sabbath. More anon. J. J. W. MATHIS.

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## Home Circle.

CONDUCTED BY—  
MRS. J. B. GAMBRELL,  
MRS. E. H. WHARTON

## Editorial.

The Christian Neighbor.

The command, thou shalt love thy neighbor as thyself, is the corollary to: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The law as given by Moses required supreme love to God, and, as a result thereto, love to one's neighbor. In a certain sense, the two loves are one and inseparable. The scriptures make emphatic and multiplied mention of the duties incident to our relations to each other as neighbors, and hence we are without excuse if we do not search them, and find out for ourselves where the path of duty is. The question, who is my neighbor? comes up, and we are oftentimes inclined to select as such those who have favored us, those who are pleasant in manner; but the words of the Master offer no such margin to our choice. The man who falls among thieves is to be the recipient of the neighborly treatment, without respect to his manners, or his past conduct. Looking into the scriptures for a picture, we shall find the Christian neighbor represented in all the various phases of a perfect character. He will not give his neighbor drink, will not put a bottle to his neighbor's lips. He will speak truth to his neighbor. He will not imagine evil against his neighbor. He will work no ill to his neighbor. He will strive to please his neighbor unto edification. He will judge his neighbor with righteousness. He will not defraud him, will not trespass upon his rights, will not remove his neighbor's landmarks, nor devise evil against him.

One need be at no loss, with all the positive "shalt" and "shalt nots" of the Bible before him, for a manual of neighborly behavior. Prominent among the characteristics of the Christian neighbor is the spirit of helpfulness, the desire to encourage and strengthen those who "dwell securely" by us. Can a more beautiful word-picture be drawn of humanity than this: "They helped every one his neighbor, and every one said to his brother, be of good courage?" May it not be profitable to lay our lives along by the side of scriptural delineation of character, and wherein we approximate its perfection, and wherein lies our greatest divergence in practice? Have we so loved our neighbor that we have been willing to give ourselves in the sacrifice of personal comfort to serve him when overtaken by calamity? Have we tried to come close to him and strengthen him for a fresh onset in the battle of life? When he has been wounded by griefs, been robbed of his purity by the thievish tempters, have we come to his help, and, binding up his wounds, have we borne him away from the scene of his temptation and fall? How often have we drawn our pharisaic robes about us, and passed by on the other side, or, if we had the Levite's curiosity to come and look on the fallen, we've gone our way, and sometimes, alas! we have bruited abroad the story of how this brother has fallen. This has been an instance of neglect, rather a negative sin, we tell ourselves, and not so culpable as the sin of him who plan, deliberately to betray his neighbor, or who plots his neighbor's destruction. What would be thought of the man or woman who would see another walking in sleep toward a somnambulist? The English language would be all too barren of epithets to heap opprobrium upon such an one; and yet, with a criminal indifference, Christians sometimes look on, and see their neighbors or their neighbors' children walking in the slippery paths of sin, down the broad road that leads to destruction; and yet no word of warning is uttered, no note of alarm is sounded. The modern paraphrase of the first murderer's question to Jehovah is, "It's none of my business." "Ah, but," says one, "I am afraid of being a busybody in other men's matters. I'm afraid of being misunderstood," or, "I'm afraid I shall gain ill-will, and do no good." To all of which may be replied: "If, after taking the matter to God in prayer, you are conscious of a desire to glorify him by helping your neighbor, then, though you must tell him an unpleasant truth in order to help him, loyalty to duty, requires that you go to him in the spirit of meekness, and rebuke the sin even while you love the sinner. Nothing short of this is faithfulness. What shall be said of one who deliberately lays a snare for the unwary

feet of his young neighbor? Will not the rod of correction rest upon such?

Two deacons, members of the church, were near neighbors. The one was a pronounced temperance man, the other a moderate drinker. The temperance deacon gave precept and example of the right sort to his son; but the tipping deacon—who in all good conscience drank all he wanted to, and did not get drunk (?)—had pleasant, genial manners, and, in mistaken hospitality, offered this neighbor's son a drink. The young man drank with him, and, taking the convivial deacon for a pattern, asked others to drink with him; and so, in his youthful ardor, he surpassed his exemplar, drank himself drunk, and led others into the same sin. Never one twinge did the deacon's conscience give him, till the temperance deacon came to him and said, in great sorrow: "You are making a drunkard of my boy. He says he is going to drink like you do. But he was drunk the other day. He can't stop where you do." The convivial deacon was enough of the mind and soul in a worse condition than the body, without a knowledge of Jesus, without a hope for eternity, except in his mythical happy hunting ground in some unknown spirit land. Here he slipped into a slippery place. Love worketh no ill to his neighbor, but rather strives to build him up in every good word and work. It will never tear down his influence by parading his faults in public, nor deceive him with the honeyed words of flattery. Some may say: "I am independent. I ask no favors of any one. Let those who live by me do as I do; look out for number one." A narrower sentiment was never uttered. There was never such a thing as absolute human independence, and any man left to himself is pitiable in his weakness. The bonds of common humanity strengthen and ennoble men. How much more Christian love, as a controlling sentiment, lifts up every man, and makes him anxious to lift up his neighbor. Much of our slowness in practicing the sweet graces of the Christian neighbor arises from our feeling that whenever we will, we may do them good. We purpose to be faithful, but argue that there is time enough, and the opportunities for doing good will always be within our reach; and lo! while we come and go about our selfish tasks, unexpected by us, those whom we might have helped drift away from us, or, perhaps, the stern and dread messenger of death spreads the pall of silence over the ears that would have drunk in eagerly the words of love and good will which our faultless lips failed to utter. Shall we continue to be careless, or shall we, as those who watch for souls, strive to conform our lives to the pattern given by the Master?

M. T. G.

## Communications.

Letter From Bro. White.

MY DEAR YOUNG FRIENDS:—Having been so kindly introduced to you by our good Sister Gambrell, I feel that I can now sit down and have a talk with you. I think this is a good time for us to talk about missions. You know that the time for holding the State Mission Convention is drawing near, and the brethren will need the aid of all its missionaries to make the work a grand success. I trust you are all missionaries, so we will call it our work. Let me illustrate what I mean by "our work": In a certain town, the church undertook to build a new house of worship; to do that, needed money. In that congregation was a little, wayward boy, whose entire wealth (financially) was one bright penny, and when the contributions for building were taken up, he cheerfully subscribed his all, his earned penny; and when the building was completed and paid for, the little fellow would point to it with pride, and say, "See what a fine church we have built." I wish you to remember that the best way to love a cause is, to have an interest in and be a part of it. Don't you think it is a noble thing to be a part of the glorious mission army who are to bring the kingdoms of the world to the kingdom of our God and of his Christ? My dear young friends, just think of it and let this be your position in this grand work. But I started out to tell you something of the Indians of the West, and some of my experiences with them more than twenty years ago. I was, for about two years, with the Weas, Pearies, Kaskaskias, Peanishaws, and Miamies. I was at the Wea Baptist mission station. Those Indians were, to some degree, civilized, or at least some of them were. I want to tell you that we who stay at home have but a very faint idea of what mission work really is. It does not consist entirely in going into the school-room and teaching or stand-

ing up in the meeting-house and preaching the word of life; those are important ends; but there is a great deal of hard and unpleasant work to be done before that point is reached. What I am about to describe, I doubt not missionaries have found true, to a greater degree, in many other fields.

Those Indians were not remarkable for their cleanliness, so that when the children were induced to come into the mission, the ordeal of cleansing and clothing them was something fearful. Their clothing and their hair had to be taken off and burned, and often with their hair some of their skin. I often felt very sorry for them, for it must have been painful, but an Indian boy would not cry at pain. I would not draw you so revolting a picture, but I want you to understand what missionary ladies have to do to reach those people, and I want to enlist your sympathy and for those devoted servants of Him who came to seek and save the lost, and who has delegated the work to his church. Well, after this bodily cleansing is done, there is the mind and soul in a worse condition than the body, without a knowledge of Jesus, without a hope for eternity, except in that mythical happy hunting ground in some unknown spirit land.

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## Selected.

Her Religious Paper.

Mrs. Franklin often wishes that she could take a religious newspaper. They always had two each week at her father's house, and she was a church member, and reading of that kind would interest her.

But there were so many expenses attending housekeeping and keeping the wardrobe in order, that she kept on longing in that half-defined way for "something good to read" when Sunday came.

The children went to Sunday school, and brought home a little paper, and it was pleasant even to have that when evening came and the children were done with it.

Mr. Franklin belonged to a select club, was a member of it when they were married; but lately he was forming a habit of dropping into the club-room of a Sunday afternoon. Not but that he was one of the best of husbands and fathers, but to get the last bit of local news, he would stroll out after dinner for a perfectly quiet chat with his friends of the club.

Mrs. Franklin's Christian father would have thought it absolute decoration of the Sabbath to go to such a resort, and she deplored seeing the habit fastening itself on her husband.

One Sunday the minister preached a strong, impressive sermon on the duty of Christian women in the family. Among other things he insisted that it was the duty of every Christian woman and mother, so far as it lay in her power, to see that the home was made attractive and furnished with plenty of good reading. The Bible, of course, came first; then he dwelt with much force on the influence which was effected by that powerful agent for good, the religious paper.

Mrs. Franklin took herself to task in earnest that afternoon as she had never done before; and, as if to deepen the impression made by the morning's discourse, Agnes, her little daughter, came running into the house after Sunday-school, with a paper which she said had been loaned her by a little friend to read "a splendid story for the children."

"It's her mamma's paper," explained Aggie, "but it's got lots and lots of nice things in it; just see mamma," and while Agnes went to put her hat and gloves on, Mrs. Franklin began examining the paper, a great, sumptuous, generous sheet of twenty-four pages, literally crammed with matters of interest for the intelligent reader.

When Agnes came down Mrs. Franklin said, "Wait a moment dear; just till I finish this, it is so good." Aggie waited and waited, while her mother's hungry eyes raced over the attractive pages, till she was surprised to hear a grieved little voice say:

"Why, mamma, I sha'st get a chance to read the story at all!"

"Well, you dear child," said mamma, "you shall have it right away; only just let me see where this beautiful paper is published, and how much it costs for a year. Only three dollars! Well, I am surprised; such a treat as this every week for three dollars, and I've just been starving for it without knowing it. I must find some way of raising that little sum."

Mrs. Franklin's dressmaker was surprised when she was informed that her cashmere dress was to be only cut and basted, for this once she wished to make the dress herself.

But during the week Mrs. Franklin had subscribed for that religious paper, also for a juvenile magazine for Aggie and Willie.

And the funniest and best part of all was, Mrs. Franklin never so much as peeped into that religious journal the next Sunday afternoon. It happened in this wise:

Mr. Franklin holding an unlighted cigar in his fingers, paused at the library door on his way out to the club-room; lying on the table, just taken from its wrapper, was the paper.

"Halloa, wife, what have you got here?" he said pleasantly;

and holding his cigar between his teeth, he casually opened the smooth sheet and began reading;

he read on and on without looking up to see his wife's amused face,

close to the fire and each other as they can. The dance is a shuffling march, just enough to carry the body forward and to make the bells tingle. They keep on round and round until quite exhausted, and continue this far into the night. Those orgies are productive of evil. We would allow none of the children from the mission to attend them. Those who receive the gospel leave off attending. There are many vices among them taught them by bad white men, and we owe it to them to send good men among them with the pure gospel, that they may be saved.

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